

11/02/15
Week 45: Fall Mission Feeding
Dr. Michael Brown

Betty: Welcome to *LIFE Today*! Thank you so much for sharing this time with us. I'm Betty and this is James.

James: Well, we've got a guest. I want to read some of the things people say about him: "Dr. Brown gives new meaning to fundamental case. He needs a brain transplant."

"You're just another right wing nut job spewing your lunatic hatred. You are as ugly as Isis is."

Aren't you anxious to meet this person?

"You're quite possibly one of the stupidest men on the face of the earth. You are no less dangerous than Hitler. You are a threat to society."

"This man is on crack or he's just plain delusional. You're a horrendous, arrogant bigot."

Aren't you anxious to meet this man? Let me tell you what I found. I found someone that was willing to challenge each of us -- each of us as we actually need to be challenged, to be honed, iron sharpens iron. And I found someone who accepts gladly the challenge to be honed so that we're all keener, better, sharper. And I found that what I could see even as I began to read an introduction to any one of the books, he's written many, there was compassion and love that was so real that he was willing to withstand insults. And perhaps no one was more insulted than Jesus, who was the only perfect person who has ever lived and did everything right, and yet look how he was treated.

Well, our guest is Dr. Michael Brown. He has the Line of Fire radio program. We're actually featuring something on *The Stream* weekly, as often as we're able to do that, which is I think is going to be very consistent. But he also has Fire School of Ministry.

I want you to welcome him to *LIFE Today*, Dr. Michael Brown.

Doc, good to see you!

[Applause]

I'm going to hold up an advanced copy I got and I was fortunate enough to get the actual hardback that's in the bookstores, *Outlasting the Gay Revolution*: Eight principles for long term cultural change. And from the moment I began to read the book I saw nothing but love and compassion and understanding. But I also saw someone seeking to faithfully hold up the standard that all of us are to move toward because it is a reliable standard. I'm really, really glad you're here.

What do you want us to hear from this book? And then I want you to tell us your testimony because you're Jewish but something happened to you. You were a heroin addict; something happened to you. But just give me -- because we're going to come back to it -- what do you hope this book accomplishes?

Dr. Brown: Across America today conservative Christians, they're discouraged. They want to throw in the towel. We have been told the ship has sailed -- it's over. You've lost the culture wars. Marriage has been redefined. It is never going back. Face the fact, your side lost.

I wrote this book to say it is not time to throw in the towel. It is time to push back in a godly way, by the spirit, full of love. This is our defining moment. The Supreme Court decision June 26th to redefine marriage, that's not the end of the story, that's our rallying call. The bad news is the good news: the church is finally waking up. This is a manual for long-term cultural change for a real Jesus revolution in this society.

James: The only way the gates of hell would prevail would be for those of us left as salt and light to simply refuse to be what Jesus left us here to be. And salt that loses its effect to protect the precious and preserve it is then trampled under the foot of men because it's lost it.

If the church doesn't stand as you're challenging us to do, the precious will be trampled under feet, just like the innocent life in the wombs, now the body parts being sold and auctioned off, so to speak. And marriage is being redefined; marriage has been under attack before the gay revolution even started. So the enemy appears to be winning. And if in fact he is, it's because the church opted out rather than getting in.

Dr. Brown: Exactly. Francis Schaeffer said something to the effect some years ago about abortion; that every abortion clinic should have a sign: Open by permission of the local church. I've said for many, many years, my issue is not so much the presence of darkness it is the absence of light. I don't expect the world to do godly things; I expect the church to do godly things. So for years we've been saying, "Look, we must face these issues. We must recognize that gay activism -- talking about activists -- gay activism has become the principle threat to

freedom of religion, speech, and conscience in America." And people look at me like I was crazy.

Now they're all coming. They say, "What do we do? What are the strategies? How do we stand? Is it too late?" I feel like an umbrella salesman in the desert.

People say, "What are you doing with all of these umbrellas? You've got warehouses full of umbrellas but the storm is here. Everybody needs one.

So I wrote *Outlasting the Gay Revolution* to say there is hope, it is a call to courage; backbones of steel with hearts of compassion. I believe by God's grace, as we live by his principles, we will be the last man standing.

James: I do believe that and I agree with you.

Betty: The sad thing is that as Christians, we're told that if we stand strong, if we stand on our convictions and on God's Word with what we believe that we're not being loving, we're not being compassionate, and we're not being forgiving. So that comes at Christians; then they tend to cower down because of that.

Dr. Brown: Exactly. So the unspoken mantra of gay activists has been, "We will intimidate and we will manipulate until you capitulate." Unfortunately, for the very reasons you gave, many Christians have capitulated already because we don't want to be perceived as hateful.

Look, I don't enjoy those kinds of comments coming my way but I know it is for standing for truth. Because it is not for hatred, it is not for anger, it is not for bigotry, but the moment you address things you're going to get tar and feathered.

So what we must do is overcome evil with good. We must overcome hatred with truth and love. And ultimately, by the spirit, we have weapons that will win, that will triumph. If we fight anger with anger, we're defeated.

Martin Luther King said, "Darkness can't drive out darkness." That's why right at the beginning of the book I say one of the major principles is that we've got to take the highest moral ground. And pastors and leaders need to speak with courage.

I'm constantly bombarded with people coming to me saying, "Thank God you're speaking in a way that's loving and truthful. You're not backing down." -- Because they see so many others backing down. And many times, we back down because we don't know what to say. We're

afraid we don't have the right answers. We don't know how to handle the thing so we withdraw. We owe it to the world, we owe it to the homosexual community, we owe it to God to stand.

Dietrich Bonhoeffer said, "The ultimate test of a moral society is the kind of world it leaves to its children."

That's the big question: What kind of world are we leaving to our children? I got saved in '71; so I don't go back as far as you but...

James: You're talking about the church and talking about Jesus and you're Jewish -- that's your background.

Dr. Brown: Yes, sir.

James: Tell us what happened.

Dr. Brown: So I'm born in New York City in 1955. In 1968, I was Bar Mitzvahed, but we weren't religious Jews, it was more of a social event for me.

James: I don't even know if there are very many religious Jews, to be honest.

Dr. Brown: About 10% of the world population and growing in Israel because of large birthrates and things like that. But we grew up nominal. So I'd go to synagogue on the high holy days and things like that. I was Bar Mitzvahed; it was more of a social event.

When I was 13 though, the big event for me was seeing Jimmy Hendrix in concert. When I saw Hendrix in concert, man, I wanted to be like that. I was playing drums in a rock band. I started growing my hair long. Fourteen years old, someone says, "You want to try getting high?"

I thought, why not? The rock stars do it and it's kind of this forbidden thing.

Proverbs says: "Stolen water is sweet." You can't touch it. "You want to try it?"

I tried getting high nothing happens. I smoke pot nothing happens. They give me harder drugs. I smoke hash, nothing happens. Now I'm really interested. So very quickly I'm doing heavy drugs. By the time I'm 15 I'm shooting heroin. I developed the nickname "drug bear" and "Ironman" because I could do more drugs than anyone in my school. And foolishly, as an idiotic teenager, I thought that's cool -- that's cool to be able to almost overdose and survive it. I once did enough hallucinogenic drugs for 30 people; lived to survive and lived another day to tell it.

James: A lot of these people would say it really did affect you.

[Laughter]

Dr. Brown: I've had that said. I've had that accusation. But what happened was, 16 years old, heavy drug user, playing drums in my rock band, the two fellow band members started going with these two girls; they liked these girls. These girls went to a little Italian Pentecostal church. My friends start going.

You've got to understand. This church also taught about the End Times a lot; they teach from the book of Revelation. So I'm not exaggerating. My friends would come home. We would be sitting together getting high because they're not saved yet, but they're going to church. We're sitting together, on L.S.D. tripping and they're saying, "Mike, there is going to be a beast with seven heads and ten horns that's going to come out of a bottomless pit."

And we're like, "Wow, that's cool! That's in the Bible? That's cool!"

So little by little, God works on them. They get saved. I go to pull them out of the church and the people start praying for me. The first service I attended, this is not on your list there, the first service I attended a young lady who knew me from high school wrote down, "Antichrist comes to church." Because I was not just a sinner, I was a wicked, proud, rebellious kid.

God begins to convict me of my sin. By the end of 1971, I'm radically, dramatically born again. In one night, encountering the love of God, his forgiveness, and exposing the depth of my sin, I said, "I will never put a needle in my arm again." That was December 17th, 1971, free from that day on.

My dad said, "Great! You're off drugs but we're Jews! We don't believe this."

He brings me to meet the local rabbi. The rabbi says, "You're very sincere young man. This is wonderful! But you can't even read Hebrew. How can you tell us what to believe?"

So my testimony is literally from L.S.D. to Ph.D. That's why I got a doctorate in Semitic languages because I wanted to be able to answer the rabbis; I wanted to be able to have an intellectually sound answer. I determined, I don't care which way the truth leads. If I'm wrong in what I believe, I'm going to follow the truth. I've got to do what's right in God's sight. And the more that I was challenged -- I never went to seminary, Bible school; it was all secular. Nobody agreed with me. I was challenged from day one to the last day; it reinforced my faith and deepened my faith.

But here's the problem. When I got saved in '71, you remember, Jesus is coming any minute. It's all over. Jerusalem is back in Jewish hands, the six day war, the clock is ticking, counterculture revolution of the '60s. It's all over. This is the end, the Last Times. It's the most wicked generation ever.

That was 44 years ago! My oldest granddaughter is 15 -- about to turn 15. So we think Jesus is coming any minute. We abdicate. Instead of saying what can we do to bring about long term cultural change? It's always in our mind, we're out of here.

Now look, the moment I bring up issues with gay activism on my radio show people call in, "This is the sign of the end. It's all over!"

It's like, man, I've been hearing that for 44 years! So we've got one life. One of my friends says it may not be the last generation but it is our last generation. So if I'm in a relay race, I've got to run my race the best way I can and then hand the baton to the next one.

The church must wake up. If we don't we're going to have to apologize to our kids and grandkids. They'll be able to say, "Mom, dad, grandma, grandpa, what were you doing when they made all the bathrooms in our school gender neutral? What were you doing when they were celebrating Caitlyn Jenner? How come you weren't saying there's something wrong? What were you doing when the courts redefined marriage?" We're going to have to explain that. The good news is there is still time.

James: So as you and I have talked, I have watched you address things in any person's life. You know you're a part of *The Stream* very regularly. You're one of our most frequent writers. But we also have Catholics who know Jesus, have a relationship with Jesus. Do you think Catholics know Jesus? I say, "You think Protestants know Jesus? You think Charismatics know Jesus? I'm asking do the Baptists know Jesus?"

This is a little Baptist Sunday School teacher came out of choir to get saved; she didn't know the Lord. That's what I told Pope Francis. I said, "We were in Baptist church and didn't know the Lord. I know a lot of Catholics that don't know the Lord."

He said, "Me too!"

They need to be born again. They need a relationship with Christ. Even priests do," he said.

I said, "That's a high five!" He gave it to me. So we were talking about people coming to know Christ.

You really and truly are pointing people to a living Jesus. What I see you doing is addressing issues, just like we do with *The Stream*. We will address issues that relate to the Vatican or to the Pope or some leader. You've been addressing issues that pastors or preachers or teachers should examine. I don't hear you coming as a critic.

Are you trying to cause trouble when you say, "Would you just analyze this?" Or "Would you consider this?"

What are you trying to do when let's say you address something in some highly visible preacher.

Dr. Brown: Listen, we're called to be peacemakers not troublemakers. I do what I do out of a burden. First I'm jealous for the glory of God. I don't want his name misrepresented. When the church takes a wrong stand on homosexual issues, when they think the louder we shout, we just quote Leviticus 18:22 in the King James and shout it louder then we've solved all the social issues. We don't realize, you've got hurting people out there. You've got lost people out there. You've got a family whose kid has just come out as gay. You've got a 16 year old who is ready to commit suicide because he thinks God hates him and the church hates him. Are we considering those people as well?

When I got burdened about homosexual issues about 11 years ago, it was 2004, it was quite out of the blue. That was not an issue I dealt with before I was saved, if I dealt with sexual issues or heterosexual issues. I didn't have a ministry to those who are homosexual. Even someone close to our family came out of homosexuality; it was never a real burden.

But God started to burden me about what was happening in society, what was being taught in the schools. You've got a nursery school in the city where I live where the teachers can't say "boys and girls." They have to address the kids as "friends" because you can't make gender distinctions. I see this kind of social madness. I see the real threat to our freedom of religion, speech, and conscience. I started to get burdened about the issues.

But then I wanted to get to know the people. I'd sit and talk with anyone I could once I heard they were gay or lesbian. I said, "Tell me your story. Tell me about your life. Tell me about what you've experienced."

And I'd read all the books that I can where they tell their stories. Or someone who is a gay pastor and trying to justify it, and how he tried to have demons driven out of him, how he was suicidal and now he's accepted that the Bible is accepting of homosexual practice and so on. I'd read their stuff.

Sometimes the agony would be so great I'd put the book down and get in a room alone and cry. I said, "God, I don't want to hurt these people. I want to help them."

And the spirit gave me a clear word, "Reach out and resist: Reach out to the people with compassion. Resist the agenda with courage."

So if I'm preaching in a church and they want me to talk about marriage and talk about why we cannot redefine marriage and talk about the importance of these things and expose gay activism I'm going to do it with the thought, there's a gay kid in the front row that came wanting hope tonight. There is a couple struggling because their grandkid just came out and they don't know how to respond. So I want to stand strong against the agenda. We must!

Martin Luther King said the church must be reminded: It's not the master of the state or the servant of the state but the conscience of the state. We must be the conscience of the society. We must be the light in darkness. We understand that. At the same time, we are the answer through the gospel for every hurting and lost person.

So there's a tension I always live with because I know that calling, that prophetic burden to speak, and yet there is the pain knowing that you're going to be misunderstood, knowing that people you want to reach, they'll feel pushed away. How can you do it at the same time? I think that's part of what we live with, always that holy tension in this world. But if it is for the praise of men, we've got to throw in the towel; it's not going to work.

James: Do you bear witness with what Michael just said? I do with all my heart.

Betty: Amen!

James: Do you believe that if someone will go through this book *Outlasting*, what you're showing them is how we not just live through it but live in such a way that we lift people up out of any bondage or defeat that may be troubling them and they don't know how to deal with it. I would say people who are defeated in areas that have not been accepted or where they've been mocked or ridiculed, they would be very much concerned. It would be very easy to justify these appetites or desires when no one is willing to talk to them with love and concern.

I see you trying to present an avenue of hope for the people who are defeated, downtrodden, they're bewildered, they're troubled, they're puzzled, and showing us how we can offer hope. You're actually showing the whole church how we cannot just outlast but really reveal a life that is eternal starting right now. Isn't that exactly what you're trying to do and that they'll see?

Dr. Brown: Absolutely. And not only will it give hope to readers, I have had folks say that they read the book in one night; they said they never did it with a non-fiction book before. Couldn't put it down. And they were discouraged. They thought it's over. We've lost. First hope and courage rise but then with that they get a heart for the people. They see God's ways are best. They see that gay activism has within itself the seeds of self-destruction; that ultimately, it is a self-defeating movement. They see where it goes and with that God's ways are better ways. We're always lifting up, we're always pointing to them, and there's got to be a multigenerational vision.

James: And you literally list eight steps. I want to talk to you in another program.

Michael is going to be back with us. But the book is in the bookstores or you can get it online. I will tell you, we'll send it to you if you'd like to have it.

By the way, if you feel like I'm struggling with this, or I don't even like what he's saying, wait a minute, what he is saying is in love. Because where you're headed, if any of us head away from the standard that God said, "This is best. This is a hedge of protection -- not prison walls, not religious traditional bondage -- but this is freedom and liberty and protection." This is what the Lord offers us. You want to walk that way. You want to find that way. Please know that the Jesus that changed him is the Jesus that changes all of us. But he's also the Jesus we're supposed to be sharing.

Michael, our viewers literally have learned if they watch *LIFE Today* they're going to meet people that love them. They're going to hear people that have wonderful stories -- miraculous stories! They're going to get insight and direction.

But something else they're going to see, and you know this is true, you're going to see someone that needs the touch of love, just like you may need it. I want you to look in right now and I want you to listen and hear what God says to you, and ask God, "What am I to do in regard to what I see and what I hear?"

Watch very closely. Please do!

On the mission field

Peter: People come in from rural areas, they bring their kids here when their kids are really severely malnourished. Unfortunately, they often bring them very late. But there is help here and we do save a lot of lives.

Unfortunately, we lose some too because they do bring them in late, and then the other thing is the mothers come here and the mothers don't have any food. So these clinics are vitally important in saving kids' lives. We have saved literally thousands of lives working in these malnutrition clinics.

I'm going to show you a little boy here, the momma too, has got a very bad disease that comes directly from malnutrition. His little stomach, his arms are swollen, and yet look how thin his little neck is and look at his ribs sticking out. That's a condition called kwashiorkor. That's why he's here. But to be honest, he needs prayer because to me, a child like this has maybe 10% chance of making it. That's the actual -- that's the tragedy. If we could have had him earlier or better than that, if we could have fed him in his village, we could have saved him from coming here.

You know what the big thing is? You can make the difference for others that don't have to come here. You can make the difference so we can reach them in their village before they ever get here. That's what we really would like to achieve. That's what mission feeding does. It reaches children before they get to this advanced stage.

So please, today, don't leave it! Today -- it's vital today -- not tomorrow, today! Please do something. Do something right now.

End of clip

In the studio

James: Well, we have tremendous emotional response to what we see because Peter is talking to our grandson, our youngest daughter's son; our daughter that, as you know, is with the Lord because we lost her nearly three years ago now. And he's telling Chris, after just graduating from Baylor University, there on the mission field, "This is what we're facing." But he's also saying something far more important than just what Chris is hearing.

And by the way, Chris said, "Papaw, it changed my life. It changed my life forever. I'll never be the same, Papaw. I never will be." I'm watching God do beautiful things; it's going to be amazing to watch.

But what he was actually saying, Betty is that if we, that's what Peter is asking, he said, "We can stop these children before they get to this malnutrition clinic where it's the last chance. We can get them in the villages where they are malnourished and we can begin to feed them -- and they've located 400,000. They basically have them organized, like you saw Chris and Jeanne Rogers sitting there feeding with the bowls, 400,000 children now and their families; we've got them located and organized and all we need to do is give them the food.

When I say "we" who does that? We do! All of us -- that's you, not me and Betty, not *LIFE Outreach*, but through *LIFE Today* and through *LIFE Outreach*, all of us, the great "we," the family of God, we're able to feed those children and we're able to give them a chance. And all those malnutrition clinics, they were founded by love. And we've given hundreds of trucks over the years -- worn out hundreds of them.

Right now they've just told us we have to have, in order to meet the need, we've got to have eight more ten ton trucks. Betty, that's over \$300,000. That's in addition to the \$30, \$50, or \$100 to feed three, five, or ten children for the next several months; we've got to get the trucks.

So we're looking at a tremendous need right now for someone to reach out, like Peter said, would you just help us feed them before they ever get here? Would you help us feed them where we located them in their villages, in the areas of desperate need? Will you do it?

The telephone number there, LifeToday.org, that phone number, you contact us on *LIFE Today*, you call that number, you take your bankcard and please say, "Here's what God is leading me to give." Remember this, \$100 feeds 10 children for the next months, \$50 will feed five, \$30 will feed three; there is a level at which you can participate. I think there are many of you who would give \$1,000 or more or whatever you can to help us get those trucks and to get another more than 70,000 bowls for the children.

Would you please right now respond as God directs? Would you be a response to Peter Pretorius' plea in behalf of those children? Please do it! Use your bankcard like a check; that's how you should always use it. Thank you so much for doing it.

As you respond, please, as you give, as you call, pray someone else will join you -- pray many will! And let's put arms of love around those precious children and give them hope. Thank you for doing it!

Begin video clip

Announcer: Disease, malnutrition, starvation -- all terrible human atrocities being faced every day by people living in remote and impoverished areas of Africa -- and those at greatest risk are the children.

Life's mission feeding program is there able to feed and care for over 400,000 children in crisis areas of Angola, Mozambique, and Sudan. With previous food reserves gone and malnutrition levels in Angola rising due to increased food scarcity, we desperately need to replenish our supplies for our feeding programs immediately. Your life-saving gift of \$30, \$50, or \$100 will help feed and care for three, five, or ten children for the next three months.

Also, please consider an additional gift toward our \$316,000 goal to provide eight all-wheel drive trucks and 76,000 new bowls for the children.

As our thank you we'll send you this soft-covered journal Bible featuring the gospels, Psalms, and Proverbs for your devotional time in the word. With your gift of \$100 or more to help feed ten children please request the complete Holy Bible Journal edition perfect for keeping notes and insights as you read and study.

And finally, with your gift of \$1,000 or more to help feed 100 children, you may request this beautifully framed canvas print of "The Forest Chapel" by Thomas Kinkade.

Please call, write, or make your gift online today!

End of clip

In the studio

James: Betty and I want to say thank you so much. We just bless you because you're really blessing many, many. You're actually saving lives and giving life. And we're going to point them to the giver of life, and the one who inspired the love.

The Holy Bible Journal edition, the beautiful leather Bible; if you want the Thomas Kinkade "Forest Chapel" ask for it.

Also today, if you'd like to have it, I believe this is a revolutionary book in the sense that I believe it will awaken the church and lead to the very necessary awakening: *Outlasting the Gay Revolution*. And really and truly, we outlast anything that in any way hurts others if we will respond in love and truth, and speak the truth in love, which I really believe Michael Brown does.

He'll be back for another program. We're going to touch on some of these eight aspects that are so critically important. Join us in thanking Dr. Brown.

[Applause]

Michael, thank you so much! Again, if you'd like to have the book, it's in the bookstores. You can get it online or you can simply say I will help you and ask for it. We'll send it to you.

Thank you so much for watching and sharing!